Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Ad-Dukhan

Revealed in Makkah

In Musnad Al-Bazzar, it is recorded from Abu At-Tufayl Amir bin Wathilah from Zayd bin Harithah that the Messenger of Allah said to Ibn Sayyad:

I am concealing something, what is it?

And the Messenger of Allah was concealing Surah **Ad-Dukhan** from him.

He (Ibn Sayyad) said: "It is **Ad-Dukh**.''

The Messenger of Allah said,

اخْسَأْ مَا شَاءَ اللهُ (كَانَ)

Be off with you! Whatever Allah wills happens.

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

حم

44:1 Ha Mim.

وَالْكِتَـبِ الْمُبِينِ

44:2 By the manifest Book that makes things clear.

إِنَّآ أَنزَلْنَـهُ فِى لَيْلَةٍ مُّبَـرَكَةٍ

44:3 We sent it down on a blessed night.

إِنَّا كُنَّا مُنذِرِينَ

Verily, We are ever warning.

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

44:4 Therein (that night) is decreed every matter, Hakim.

أَمْراً مِّنْ عِنْدِنَآ إِنَّا كُنَّا مُرْسِلِينَ

44:5 As a command from Us. Verily, We are ever sending,

رَحْمَةً مِّن رَّبِّكَ

44:6 (As) a mercy from your Lord.

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

Verily, He is the All-Hearer, the All-Knower.

رَبِ السَّمَـوتِ وَالاٌّرْضِ وَمَا بَيْنَهُمَآ إِن كُنتُم مُّوقِنِينَ

44:7 The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.

لاَ إِلَـهَ إِلاَّ هُوَ يُحْىِ وَيُمِيتُ رَبُّكُمْ وَرَبُّ ءابَآئِكُمُ الاٌّوَّلِينَ

44:8 La ilaha illa Huwa. He gives life and causes death -- your Lord and the Lord of your forefathers.

The Qur'an was revealed on Laylatul-Qadr

Allah says,

حم (١)

Ha Mim.

وَالْكِتَابِ الْمُبِينِ (٢)

By the manifest Book that makes things clear.

إِنَّا أَنزَلْنَاهُ فِي لَيْلَةٍ مُّبَارَكَةٍ ...

We sent it down on a blessed night.

Allah tells us that He revealed the Magnificent Qur'an on a blessed night, **Laylatul-Qadr** (the Night of Decree), as He says elsewhere:

إِنَّا أَنزَلْنَـهُ فِى لَيْلَةِ الْقَدْرِ

Verily, We have sent it down in the Night of **Al-Qadr**, (97:1)

This was in the month of **Ramadan**, as Allah tells us:

شَهْرُ رَمَضَانَ الَّذِى أُنزِلَ فِيهِ الْقُرْآنُ

The month of **Ramadan** in which was revealed the Qur'an, (2:185)

We have already quoted the relevant Hadiths in (the Tafsir of) Surah **Al-Baqarah**, and there is no need to repeat them here.

... إِنَّا كُنَّا مُنذِرِينَ (٣)

Verily, We are ever warning.

means, telling them what is good for them and what is harmful for them, according to **Shariah**, so that the proof of Allah may be established against His servants.

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ (٤)

Therein (that night) is decreed every matter, **Hakim**.

means, on **Laylatul-Qadr**, the decrees are transferred from **Al-Lawh Al-Mahfuz** to the (angelic) scribes who write down the decrees of the (coming) year including life span, provision, and what will happen until the end of the year.

This was narrated from Ibn Umar, Mujahid, Abu Malik, Ad-Dahhak and others among the **Salaf**.

حَكِيمٍ (**Hakim**) means decided or confirmed, which cannot be changed or altered.

Allah says:

أَمْرًا مِّنْ عِندِنَا ...

As a command from Us.

meaning, everything that happens and is decreed by Allah and the revelation that He sends down -- it all happens by His command, by His leave and with His knowledge.

... إِنَّا كُنَّا مُرْسِلِينَ (٥)

Verily, We are ever sending,

means, to mankind, sending Messenger who will recite to them the clear signs of Allah.

The need for this was urgent.

رَحْمَةً مِّن رَّبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ (٦)

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ...

(As) a mercy from your Lord. Verily, He is the All-Hearer, the All-Knower. The Lord of the heavens and the earth and all that is between them,

means, the One Who sent down the Qur'an is the Lord, Creator and Sovereign of the heavens and the earth and everything in between them.

... إِن كُنتُم مُّوقِنِينَ (٧)

if you (but) have a faith with certainty.

Then Allah says:

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ (٨)

La ilaha illa Huwa. He gives life and causes death -- your Lord and the Lord of your forefathers.

This is like the Ayah:

قُلْ يَأَيُّهَا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِى لَهُ مُلْكُ السَّمَـوَتِ وَالأٌّرْضِ لا إِلَـهَ إِلاَّ هُوَ يُحْىِ وَيُمِيتُ

Say: "O mankind!

Verily, I am sent to you all as the Messenger of Allah -- to Whom belongs the dominion of the heavens and the earth. **La ilaha illa Huwa**. He gives life and causes death... (7:158)

بَلْ هُمْ فِى شَكٍّ يَلْعَبُونَ

44:9 Nay! They play about in doubt.

فَارْتَقِبْ يَوْمَ تَأْتِى السَّمَآءُ بِدُخَانٍ مُّبِينٍ

44:10 Then wait you for the Day when the sky will bring forth a visible smoke,

يَغْشَى النَّاسَ هَـذَا عَذَابٌ أَلِيمٌ

44:11 Covering mankind, this is a painful torment.

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مْؤْمِنُونَ

44:12 (They will say):

"Our Lord! Remove the torment from us, really we shall become believers!''

أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَآءَهُمْ رَسُولٌ مُّبِينٌ

44:13 How can there be for them an admonition, when a Messenger explaining things clearly has already come to them.

ثُمَّ تَوَلَّوْاْ عَنْهُ وَقَالُواْ مُعَلَّمٌ مَّجْنُونٌ

44:14 Then they had turned away from him and said:

"(He is) one taught, a madman!''

إِنَّا كَاشِفُواْ الْعَذَابِ قَلِيلاً إِنَّكُمْ عَآئِدُونَ

44:15 Verily, We shall remove the torment for a while. Verily, you will revert.

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ

44:16 On the Day when We shall strike you with the great Batshah. Verily, We will exact retribution.

Alarming the Idolators with News of the Day when the Sky will bring forth a visible Smoke

Allah says,

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ (٩)

Nay! They play about in doubt.

Allah says, these idolaters are playing about in doubt, i.e., the certain truth has come to them, but they doubt it and do not believe in it.

Then Allah says, warning and threatening them:

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاء بِدُخَانٍ مُّبِينٍ (١٠)

Then wait you for the Day when the sky will bring forth a visible smoke.

It was narrated that Masruq said,

"We entered the **Masjid** -- i.e., the **Masjid** of Kufah at the gates of Kindah -- and a man was reciting to his companions, يَوْمَ تَأْتِي السَّمَاء بِدُخَانٍ مُّبِينٍ (the Day when the sky will bring forth a visible smoke). He asked them;

`Do you know what that is?' That is the smoke that will come on the Day of Resurrection. It will take away the hearing and sight of the hypocrites, but for the believers it will be like having a cold.'''

He said,

"We came to Ibn Mas`ud, may Allah be pleased with him, and told him about that. He was lying down, and he sat up with a start and said,

`Allah said to your Prophet

قُلْ مَآ أَسْـَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَآ أَنَآ مِنَ الْمُتَكَلِّفِينَ

Say: "No wage do I ask of you for this, nor am I one of the pretenders.'' (38:86).

And it is part of knowledge that when a man does not know something, he should say, `Allah knows best.'

I will tell you a Hadith about that.

When the Quraysh did not respond to Islam and they grew stubborn, the Messenger of Allah invoked Allah against them that they would have years like the years (of drought and famine) of Yusuf. They became so exhausted and hungry

that they ate bones and dead meat. They looked at the sky, but they saw nothing but smoke.'''

According to another report:

"A man would look at the sky and he would see nothing between him and the sky except a smoky haze, because of his exhaustion.''

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاء بِدُخَانٍ مُّبِينٍ

يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ (١١)

Then wait you for the Day when the sky will bring forth a visible smoke, covering the people, this is a painful torment!

A man came to the Messenger of Allah and said, "O Messenger of Allah! Pray to Allah to send rain to **Mudar**, for they are dying. So the Prophet prayed for rain for them, and they got rain. Then the Ayah was revealed:

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ

Verily, We shall remove the torment for a while. Verily, you will revert. (44:15)

Ibn Mas`ud said, "Do you think that the torment will be removed for them on the Day of Resurrection? When they were granted ease, they reverted to their former state.

Then Allah revealed:

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ

On the Day when We shall strike you with the Great **Batshah**. Verily, We will exact retribution.'' (44:16)

He said, "This means the day of **Badr**.''

Ibn Mas`ud said,

"Five things have come to pass:

- the smoke,
- the (defeat of the) Romans,
- the (splitting of the) moon,
- the **Batshah**, and
- the torment.''

This Hadith was narrated in the Two Sahihs.

It was also recorded by Imam Ahmad in his Musnad, and by At-Tirmidhi and An-Nasa'i in their (Books of) Tafsir, and by Ibn Jarir and Ibn Abi Hatim with a number of chains of narration.

A number of the **Salaf**, such as Mujahid, Abu Al-`Aliyah, Ibrahim An-Nakha`i, Ad-Dahhak and `Atiyah Al-`Awfi concurred with Ibn Mas`ud's interpretation of this Ayah and his view that the smoke already happened. This was also the view of Ibn Jarir.

According to the Hadith of Abu Sarihah, Hudhayfah bin Asid Al-Ghifari, may Allah be pleased with him, said,

"The Messenger of Allah looked out upon us from a room while we were discussing the Hour. He said:

لَا تَقُومُ السَّاعَةُ حَتّى تَرَوْا عَشْرَ آيَاتٍ: طُلُوعَ الشَّمْسِ مِنْ مَغْرِبِهَا، وَالدُّخَانَ، وَالدَّابَّةَ، وَخُرُوجَ يَأْجُوجَ وَمَأْجُوجَ، وَخُرُوجَ عِيسَى ابْنِ مَرْيَمَ وَالدَّجَّالَ، وَثَلَاثَةَ خُسُوفٍ: خَسْفٌ بِالْمَشْرِقِ، وَخَسْفٌ بِالْمَغْرِبِ، وَخَسْفٌ بِجَزِيرَةِ الْعَرَبِ، وَنَارًا تَخْرُجُ مِنْ قَعْرِ عَدَنَ تَسُوقُ النَّاسَ أَوْ تَحْشُرُ النَّاسَ تَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا، وَتَقِيلُ مَعَهُمْ حَيْثُ قَالُوا

The Hour will not come until you see ten signs.

- The rising of the sun from the west;
- the smoke;

- the beast;
- the emergence of Ya'juj and Ma'juj;
- the appearance of `Isa bin Maryam;
- the Dajjal;
- three cases of the earth collapsing -- one in the east, one in the west, and one in the Arabian Peninsula;
- and a fire which will emerge from the bottom of Aden and will drive the people -- or gather the people -- stopping with them when they stop to sleep at night or rest during the day.''

This was recorded only by Muslim in his Sahih.

In the Two Sahihs it was recorded that the Messenger of Allah said to Ibn Sayyad:

إِنِّي خَبَأْتُ لَكَ خَبْأ

I am concealing something for you.

He said, It is **Ad-Dukh**.

The Prophet said,

اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَك

Be off with you! You cannot get further than your rank.

He said,

"The Messenger of Allah was concealing from him the words, **فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاء بِدُخَانٍ مُّبِينٍ** (Then wait you for the Day when the sky will bring forth a visible smoke).''

This indicates that the smoke is yet to appear.

Ibn Sayyad was a fortune-teller who heard things through the Jinn, whose speech is unclear, therefore he said,

"It is **Ad-Dukh**,'' meaning **Ad-Dukhan** (the smoke).

When the Messenger of Allah was sure what was happening, that the source of his information was the **Shayatin**, he said:

اخْسَأْ فَلَنْ تَعْدُوَ قَدْرَكَ

Be off with you! You cannot get further than your rank.

There are numerous **Marfu`** and **Mawquf** Hadiths,

Sahih, Hasan and others, which indicate that the smoke is one of the awaited signs (of the Hour). This is also the apparent meaning of Ayat in the Qur'an.

Allah says:

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ

Then wait you for the Day when the sky will bring forth a visible smoke.

meaning, clearly visible, such that all people will see it.

According to Ibn Mas`ud's interpretation, this was a vision which they saw because of their intense hunger and exhaustion.

He also interprets the Ayah يَغْشَى النَّاسَ (Covering mankind),

meaning, it covered them and overwhelmed them.

But if it was only an illusion which happened to the idolators of Makkah, Allah would not have said "covering mankind.''

... هَذَا عَذَابٌ أَلِيمٌ

this is a painful torment.

means, this will be said to them by way of rebuke.

This is like the Ayah:

يَوْمَ يُدَعُّونَ إِلَى نَارِ جَهَنَّمَ دَعًّا

هَـذِهِ النَّارُ الَّتِى كُنتُم بِهَا تُكَذِّبُونَ

The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny. (52:13-14)

Or some of them will say that to others.

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ (١٢)

(They will say): "Our Lord! Remove the torment from us, really we shall become believers!''

means, when the disbelievers witness the punishment of Allah, they will ask for it to be taken away from them.

This is like the Ayat:

وَلَوْ تَرَى إِذْ وُقِفُواْ عَلَى النَّارِ فَقَالُواْ يلَيْتَنَا نُرَدُّ وَلاَ نُكَذِّبَ بِـايَـتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ

If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the Ayat of our Lord, and we would be of the believers!'' (6:27)

وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُواْ رَبَّنَآ أَخِّرْنَآ إِلَى أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ أَوَلَمْ تَكُونُواْ أَقْسَمْتُمْ مِّن قَبْلُ مَا لَكُمْ مِّن زَوَالٍ

> And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!''
>
> (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter). (14:44)

Allah says here:

أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءهُمْ رَسُولٌ مُّبِينٌ (١٣)

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَّجْنُونٌ (١٤)

How can there be for them an admonition, when a Messenger explaining things clearly has already come to them. Then they had turned away from him and said:

"(He is) one taught, a madman!''

> meaning, `what further admonition do they need when We have sent them a Messenger with a clear Message and warning? Yet despite that, they turned away from him, opposed him and rejected him, and they said: (He is) one taught (by a human being), a madman.'
>
> This is like the Ayah:
>
> يَوْمَئِذٍ يَتَذَكَّرُ الإِنسَـنُ وَأَنَّى لَهُ الذِّكْرَى
>
> On that Day will man remember, but how will that remembrance (then) avail him? (89:23)

وَلَوْ تَرَى إِذْ فَزِعُواْ فَلاَ فَوْتَ وَأُخِذُواْ مِن مَّكَانٍ قَرِيبٍ

وَقَالُواْ ءَامَنَّا بِهِ وَأَنَّى لَهُمُ التَّنَاوُشُ مِن مَّكَانٍ بَعِيدٍ

And if you could but see, when they will be terrified with no escape, and they will be seized from a near place.

And they will say (in the Hereafter): "We do believe (now);'' but how could they receive (faith and its acceptance by Allah) from a place so far off... (34:51-52)

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ عَائِدُونَ (١٥)

Verily, We shall remove the torment for a while. Verily, you will revert.

means, `if We were to remove the torment from you for a while, and send you back to the world, you would go back to your former state of disbelief and denial.'

This is like the Ayat:

وَلَوْ رَحِمْنَـهُمْ وَكَشَفْنَا مَا بِهِمْ مِّن ضُرٍّ لَّلَجُّواْ فِى طُغْيَـنِهِمْ يَعْمَهُونَ

And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly. (23:75)

وَلَوْ رُدُّواْ لَعَـدُواْ لِمَا نُهُواْ عَنْهُ وَإِنَّهُمْ لَكَـذِبُونَ

But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars! (6:28)

The Meaning of the "Great Batshah"

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ (١٦)

On the Day when We shall strike you with the great **Batshah**. Verily, We will exact retribution.

Ibn Mas`ud interpreted this to mean the day of **Badr**.

This is also the view of a group who agreed with Ibn Mas`ud, may Allah be pleased with him, about the meaning of the smoke, as discussed above.

It was also narrated from Ibn Abbas, may Allah be pleased with him, in a report related to him from Al-`Awfi and from Ubayy bin Ka`b, may Allah be pleased with him.

> This is possible, but the apparent meaning is that it refers to the Day of Resurrection, although the day of **Badr** was also a day of vengeance.

Ibn Jarir said, "Ya`qub narrated to me; Ibn `Ulayyah narrated to me, Khalid Al-Hadhdha' narrated to us, from Ikrimah who said, Ibn Abbas, may Allah be pleased with him, said,

> "Ibn Mas`ud, may Allah be pleased with him, said that;
>
> "the great **Batshah**'' is the day of **Badr**, and I say that it is the Day of Resurrection.''
>
> This chain of narration is Sahih to him.
>
> This is also the view of Al-Hasan Al-Basri and of Ikrimah according to the more authentic of the two reports narrated from him. And Allah knows best.

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَآءَهُمْ رَسُولٌ كَرِيمٌ

44:17 And indeed We tried before them Fir`awn's people, when there came to them a noble Messenger.

أَنْ أَدُّوا۟ إِلَىَّ عِبَادَ اللَّهِ إِنِّى لَكُمْ رَسُولٌ أَمِينٌ

44:18 Saying: "Deliver to me the servants of Allah. Verily, I am to you a Messenger worthy of all trust.''

وَأَن لاَّ تَعْلُواْ عَلَى اللَّهِ إِنِّى ءَاتِيكُمْ بِسُلْطَانٍ مُّبِينٍ

44:19 "And exalt not yourselves against Allah. Truly, I have come to you with a manifest authority.''

وَإِنِّى عُذْتُ بِرَبِّى وَرَبِّكُمْ أَن تَرْجُمُونِ

44:20 "And truly, I seek refuge with my Lord and your Lord, lest you should stone me.''

وَإِن لَّمْ تُؤْمِنُواْ لِى فَاعْتَزِلُونِ

44:21 "But if you believe me not, then keep away from me and leave me alone.''

فَدَعَا رَبَّهُ أَنَّ هَـؤُلاَءِ قَوْمٌ مُّجْرِمُونَ

44:22 So he (Musa) called upon his Lord (saying): "These are indeed the people who are criminals.''

فَأَسْرِ بِعِبَادِى لَيْلاً إِنَّكُم مُّتَّبَعُونَ

44:23 (Allah said): "Depart you with My servants by night. Surely, you will be pursued.''

وَاتْرُكِ الْبَحْرَ رَهْواً إِنَّهُمْ جُندٌ مُّغْرَقُونَ

44:24 "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned.''

كَمْ تَرَكُواْ مِن جَنَّـتٍ وَعُيُونٍ

44:25 How many of gardens and springs that they (Fir`awn's people) left behind,

وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ

44:26 And green crops (fields) and goodly places,

وَنَعْمَةٍ كَانُواْ فِيهَا فَـكِهِينَ

44:27 And comforts of life wherein they used to take delight!

كَذَلِكَ

44:28 Thus (it was)!

وَأَوْرَثْنَـهَا قَوْماً ءَاخَرِينَ

And We made other people inherit them.

فَمَا بَكَتْ عَلَيْهِمُ السَّمَآءُ وَالاٌّرْضُ وَمَا كَانُواْ مُنظَرِينَ

44:29 And the heavens and the earth wept not for them, nor were they given respite.

وَلَقَدْ نَجَّيْنَا بَنِى إِسْرَءِيلَ مِنَ الْعَذَابِ الْمُهِينِ

44:30 And indeed We saved the Children of Israel from the humiliating torment,

مِن فِرْعَوْنَ

44:31 From Fir`awn;

إِنَّهُ كَانَ عَالِياً مِّنَ الْمُسْرِفِينَ

verily, he was arrogant and was of the excessive .

وَلَقَدِ اخْتَرْنَـهُمْ عَلَى عِلْمٍ عَلَى الْعَـلَمِينَ

44:32 And We chose them above the nations (Al-`Alamin) with knowledge,

وَءَاتَيْنَـهُم مِّنَ الاٌّيَـتِ مَا فِيهِ بَلَؤٌاْ مُّبِينٌ

44:33 And granted them signs in which there was a plain trial.

The Story of Musa and Fir`awn, and how the Children of Israel were saved

Allah says,

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ ...

And indeed We tried before them Fir`awn's people,

Allah tells us, `before these idolators, We tested the people of Fir`awn, the Copts of Egypt.'

... وَجَاءهُمْ رَسُولٌ كَرِيمٌ (١٧)

when there came to them a noble Messenger.

means, Musa, peace be upon him, the one to whom Allah spoke.

أَنْ أَدُّوا إِلَيَّ عِبَادَ اللَّهِ ...

Deliver to me the servants of Allah.

This is like the Ayah:

فَأَرْسِلْ مَعَنَا بَنِى إِسْرَءِيلَ وَلاَ تُعَذِّبْهُمْ قَدْ جِئْنَـكَ بِـَايَةٍ مِّن رَّبِّكَ وَالسَّلَـمُ عَلَى مَنِ اتَّبَعَ الْهُدَى

So let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!'' (20:47)

... إِنِّي لَكُمْ رَسُولٌ أَمِينٌ (١٨)

Verily, I am to you a Messenger worthy of all trust.

means, `what I convey to you is trustworthy.'

وَأَنْ لَّا تَعْلُوا عَلَى اللَّهِ ...

And exalt not yourselves against Allah.

means, `and do not be too arrogant to follow His signs. Accept His proof and believe in His evidence.'

This is like the Ayah:

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى سَيَدْخُلُونَ جَهَنَّمَ دَخِرِينَ

Verily, those who scorn My worship they will surely enter Hell in humiliation! (40:60)

... إِنِّي آتِيكُم بِسُلْطَانٍ مُّبِينٍ (١٩)

Truly, I have come to you with a manifest authority.

means, with clear and obvious proof.

This refers to the clear signs and definitive evidence with which Allah sent him.

وَإِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ أَن تَرْجُمُونِ (٢٠)

And truly, I seek refuge with my Lord and your Lord, lest you should stone me.

Ibn Abbas, may Allah be pleased with him, and Abu Salih said,

"This refers to a verbal assault, which means insults.''

Qatadah said,

"Meaning `stoning' in the literal sense, so that the meaning is: `I seek refuge with Allah, Who created me and you, from your making any harmful words or actions reach me.'''

وَإِنْ لَّمْ تُؤْمِنُوا لِي فَاعْتَزِلُونِ (٢١)

But if you believe me not, then keep away from me and leave me alone.

means, `then let us leave one another alone and live in peace until Allah judges between us.'

After Musa, may Allah be pleased with him, had stayed among them for a long time, and the proof of Allah had been established against them, and that only increased

them in disbelief and stubbornness, he prayed to his Lord against them, a prayer which was answered.

Allah says:

وَقَالَ مُوسَى رَبَّنَآ إِنَّكَ ءاتَيْتَ فِرْعَوْنَ وَمَلاّهُ زِينَةً وَأَمْوَالاً فِى الْحَيَوةِ الدُّنْيَا رَبَّنَا لِيُضِلُّواْ عَن سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَى أَمْوَلِهِمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلاَ يُؤْمِنُواْ حَتَّى يَرَوُاْ الْعَذَابَ الاٌّلِيمَ

قَالَ قَدْ أُجِيبَت دَّعْوَتُكُمَا فَاسْتَقِيمَا...

And Musa said:

"Our Lord! You have indeed bestowed on Fir`awn and his chiefs splendor and wealth in the life of this world, our Lord! That they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.''

Allah said: "Verily, the invocation of you both is accepted. So you both keep to the straight way.''... (10:88-89)

And Allah says here:

فَدَعَا رَبَّهُ أَنَّ هَؤُلَاء قَوْمٌ مُّجْرِمُونَ (٢٢)

So he (Musa) called upon his Lord (saying): "These are indeed the people who are criminals.''

Whereupon Allah commanded him to bring the Children of Israel out from among them, without the command, consent or permission of Fir`awn.

Allah said:

فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُم مُّتَّبَعُونَ (٢٣)

Depart you with My servants by night. Surely, you will be pursued.

This is like the Ayah:

وَلَقَدْ أَوْحَيْنَآ إِلَى مُوسَى أَنْ أَسْرِ بِعِبَادِى فَاضْرِبْ لَهُمْ طَرِيقاً فِى الْبَحْرِ يَبَساً لاَّ تَخَافُ دَرَكاً وَلاَ تَخْشَى

And indeed We revealed to Musa (saying): Travel by night with My servants and strike a dry path for them in the sea, fearing neither to be overtaken nor being afraid (of drowning in the sea). (20:77)

وَاتْرُكْ الْبَحْرَ رَهْوًا إِنَّهُمْ جُندٌ مُّغْرَقُونَ (٢٤)

And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned.

When Musa and the Children of Israel has crossed the sea, Musa wanted to strike it with his staff so that it would go back as it had been, and it would form a barrier between then and Fir`awn and prevent him from reaching them. But Allah commanded him to leave it as it was, quiet and divided, and gave him the glad tidings that they were a host to be drowned, and that he should not fear either being overtaken by Fir`awn or drowning in the sea.

Ibn Abbas, may Allah be pleased with him, said: وَاتْرُكْ الْبَحْرَ رَهْوًا (And leave the sea as it is (quiet and divided).

means, leave it as it is and keep moving.

Mujahid said: رَهْوًا (as it is),

means, a dry path, as it is. `Do not command it to go back; leave it until the last of them have entered it.'

This was also the view of Ikrimah, Ar-Rabi` bin Anas, Ad-Dahhak, Qatadah, Ibn Zayd, Ka`b Al-Ahbar, Simak bin Harb and others.

كَمْ تَرَكُوا مِن جَنَّاتٍ وَعُيُونٍ (٢٥)

وَزُرُوعٍ ...

How many of gardens and springs that they left behind. And green crops,

> this refers to rivers and wells.

... وَمَقَامٍ كَرِيمٍ (٢٦)

and goodly places,

> means, fine dwellings and beautiful places.

Mujahid and Sa`id bin Jubayr said: **وَمَقَامٍ كَرِيمٍ** (and goodly places),

> means elevated places.

وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ (٢٧)

And comforts of life wherein they used to take delight!

> means, a life which they were enjoying, where they could eat whatever they wanted and wear what they liked, with wealth and glory and power in the land. Then all of that was taken away in a single morning, they departed from this world and went to Hell, what a terrible abode!

كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ (٢٨)

Thus (it was)!

And We made other people inherit them. (namely the Children of Israel).

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاء وَالْأَرْضُ ...

... وَمَا كَانُوا مُنظَرِينَ (٢٩)

And the heavens and the earth wept not for them,

> means, they had no righteous deeds which used to ascend through the gates of the heavens, which would weep for them when they died, and they had no places on earth where they used to worship Allah which would notice their loss. So

they did not deserve to be given a respite, because of their disbelief, sin, transgression and stubbornness.

Ibn Jarir recorded that Sa`id bin Jubayr said,

"A man came to Ibn Abbas, may Allah be pleased with him, and said to him: `O Abu Al-`Abbas, Allah says,

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاء وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ

(And the heavens and the earth wept not for them, nor were they given respite) --

do the heavens and the earth weep for anybody?'

He, may Allah be pleased with him, said,

`Yes, there is no one who does not have a gate in the heavens through which his provision comes down and his good deeds ascend. When the believer dies, that gate is closed; it misses him and weeps for him, and the place of prayer on earth where he used to pray and remember Allah also weeps for him. But the people of Fir`awn left no trace of righteousness on the earth and they had no good deeds that ascended to Allah, so the heavens and the earth did not weep for them.'"

Al-`Awfi reported something similar from Ibn Abbas, may Allah be pleased with him.

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ مِنَ الْعَذَابِ الْمُهِينِ (٣٠)

مِن فِرْعَوْنَ إِنَّهُ كَانَ عَالِيًا مِّنَ الْمُسْرِفِينَ (٣١)

And indeed We saved the Children of Israel from the humiliating torment from Fir`awn; verily, he was arrogant and was of the excessive.

Here Allah reminds them of how He saved them from their humiliation and subjugation at the hands of Fir`awn, when they were forced to do menial tasks.

إِنَّهُ كَانَ عَالِيًا مِّنَ الْمُسْرِفِينَ (verily, he was arrogant),

means, he was proud and stubborn.

This is like the Ayah:

إِنَّ فِرْعَوْنَ عَلاَ فِى الأٌّرْضِ

Verily, Fir`awn exalted himself in the land, (28:4)

فَاسْتَكْبَرُواْ وَكَانُواْ قَوْماً عَـلِينَ

but they behaved insolently and they were people self-exalting, (23:46)

He was one of the excessive and held a foolish opinion of himself.

وَلَقَدِ اخْتَرْنَاهُمْ عَلَى عِلْمٍ عَلَى الْعَالَمِينَ (٣٢)

And We chose them above the nations (**Al-`Alamin**) with knowledge,

Mujahid said,

"This means that they were chosen above those among whom they lived.''

Qatadah said,

"They were chosen above the other people of their own time, and it was said that in every period there are people who are chosen above others.''

This is like the Ayah:

قَالَ يَمُوسَى إِنِّى اصْطَفَيْتُكَ عَلَى النَّاسِ

(Allah) said: "O Musa I have chosen you above men.'' (7:144),

which means, above the people of his time.

This is also like the Ayah:

وَاصْطَفَـكِ عَلَى نِسَآءِ الْعَـلَمِينَ

and (Allah has) chosen you (Maryam) above the women of the nations (**Al-`Alamin**). (3:42)

i.e., Maryam was chosen above the women of her time.

For Khadijah, may Allah be pleased with her, is higher than her in status or is equal to her, as was Asiyah bint Muzahim, the wife of Fir`awn.

And the superiority of A'ishah, may Allah be pleased with her, over all other women is like the superiority of **Tharid** over all other dishes.

وَآتَيْنَاهُم مِّنَ الْآيَاتِ ...

And granted them signs,

means clear proofs and extraordinary evidence.

... مَا فِيهِ بَلَاء مُّبِينٌ (٣٣)

in which there was a plain trial.

means, an obvious test to show who would be guided by it.

إِنَّ هَـؤُلاَءِ لَيَقُولُونَ

44:34 Verily, these people are saying:

إِنْ هِىَ إِلاَّ مَوْتَتُنَا الاٍّولَى وَمَا نَحْنُ بِمُنشَرِينَ

44:35 "There is nothing but our first death, and we shall not be resurrected.''

فَأْتُوا۟ بِـَٔابَآئِنَا إِن كُنتُمْ صَـٰدِقِينَ

44:36 "Then bring back our forefathers, if you speak the truth!''

أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَٱلَّذِينَ مِن قَبْلِهِمْ

44:37 Are they better or the people of Tubba` and those before them?

أَهْلَكْنَـٰهُمْ إِنَّهُمْ كَانُوا۟ مُجْرِمِينَ

We destroyed them because they were indeed criminals.

Refutation of Those Who deny the Resurrection

Allah says,

إِنَّ هَؤُلَاء لَيَقُولُونَ (٣٤)

إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولَى وَمَا نَحْنُ بِمُنشَرِينَ (٣٥)

Verily, these people are saying:

"There is nothing but our first death, and we shall not be resurrected.''

Here Allah denounces, the idolators for their denial of the Resurrection and their belief that there is nothing after this life and no life or resurrection after death, which they based on the fact that their forefathers had died and had not returned.

They said, If the resurrection is true,

فَأْتُوا بِآبَائِنَا إِن كُنتُمْ صَادِقِينَ (٣٦)

Then bring back our forefathers, if you speak the truth!

This is false evidence and a specious argument, for the resurrection will happen on the Day of Judgement, not in this world; it will happen when this world has ended and ceased to be. Allah will bring all creatures back, created anew. He will make the evildoers fuel for the fire of Hell, and on that Day you will be witnesses over mankind and the Messenger will be a witness over you.

أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَالَّذِينَ مِن قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ (٣٧)

> Are they better or the people of **Tubba`** and those before them? We destroyed them because they were indeed criminals.

Then Allah threatens them and warns them of the irresistible torment other idolators like who denied the resurrection, suffered. Such as the people of **Tubba`**, i.e., **Saba'**. Allah destroyed them, wreaked havoc upon their land and scattered them here and there throughout the land, as we have already seen in Surah **Saba'**.

This was brought about because the idolators denied the Resurrection. Here too, the idolaters are compared to them.

They **Tubba`** were Arab descendants of Qahtan, just as these people (Quraysh) were Arab descendants of `Adnan. Among the people of Himyar -- who are also known as **Saba'** -- when a man became their king, they called him **Tubba`**, just as the title Chosroes was given to the king of Persia, Caesar to the king of the Romans, Fir`awn to the disbelieving ruler of Egypt, Negus to the king of Ethiopia, and so on among other nations.

But it so happened that one of the **Tubba`** left Yemen and went on a journey of conquest until he reached Samarqand, expanding his kingdom and domain. He is the one who founded Al-Hirah. It is agreed that he passed through Al-Madinah during the days of **Jahiliyyah**. He fought its

inhabitants but they resisted him; they fought him by day and supplied him with food by night, so he felt ashamed before them and refrained from harming them.

He was accompanied by two Jewish rabbis who advised him and told him that he would never prevail over this city, for it would be the place to which a Prophet would migrate towards the end of time. So he retreated and took them (the two rabbis) with him to Yemen.

When he passed by Makkah, he wanted to destroy the **Ka`bah**, but they told him not to do that either. They told him about the significance of this House, that it had been built by Ibrahim **Al-Khalil**, peace be upon him, and that it would become of great importance through that Prophet who would be sent towards the end of time. So he respected it, performed **Tawaf** around it, and covered it with a fine cloth. Then he returned to Yemen and invited its people to follow the religion of guidance along with him.

At that time, the religion of Musa, peace be upon him, was the religion followed by those who were guided, before the coming of the Messiah, peace be upon him. So the people of Yemen accepted the religion of guidance along with him.

Abdur-Razzaq recorded that Abu Hurayrah, may Allah be pleased with him, said,

"The Messenger of Allah said:

مَا أَدْرِي تُبَّعٌ نَبِيًّا كَانَ، أَمْ غَيْرَ نَبِي

I do not know whether **Tubba`** was a Prophet or not."

It was narrated that Tamim bin Abdur-Rahman said:

" `Ata' bin Abi Rabah said, `Do not revile **Tubba`**, for the Messenger of Allah forbade reviling him.'"

And Allah knows best.

وَمَا خَلَقْنَا السَّمَوَتِ وَالاٌّرْضَ وَمَا بَيْنَهُمَا لَـعِبِينَ

44:38 And We created not the heavens and the earth, and all that is between them, for mere play.

مَا خَلَقْنَـهُمَآ إِلاَّ بِالْحَقِّ وَلَـكِنَّ أَكْثَرَهُمْ لاَ يَعْلَمُونَ

44:39 We created them not except with truth, but most of them know not.

إِنَّ يَوْمَ الْفَصْلِ مِيقَـتُهُمْ أَجْمَعِينَ

44:40 Verily, the Day of Judgement is the time appointed for all of them –

يَوْمَ لاَ يُغْنِى مَوْلًى عَن مَّوْلًى شَيْئاً وَلاَ هُمْ يُنصَرُونَ

44:41 The Day when a near relative cannot avail a near relative in aught, and no help can they receive,

إِلاَّ مَن رَّحِمَ اللَّهُ

44:42 Except him on whom Allah has mercy.

إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ

Verily, He is the All-Mighty, the Most Merciful.

This World was created for a Wisdom

Allah says:

وَمَا خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ (٣٨)

مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ (٣٩)

And We created not the heavens and the earth, and all that is between them, for mere play.

We created them not except with truth, but most of them know not.

Here Allah tells us of His justice, and that He is far above mere play, folly and falsehood.

This is like the Ayah:

وَمَا خَلَقْنَا السَّمَآءَ وَالاٌّرْضَ وَمَا بَيْنَهُمَا بَـطِلاً ذَلِكَ ظَنُّ الَّذِينَ كَفَرُواْ فَوَيْلٌ لِّلَّذِينَ كَفَرُواْ مِنَ النَّارِ

And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire! (38:27)

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَـكُمْ عَبَثاً وَأَنَّكُمْ إِلَيْنَا لاَ تُرْجَعُونَ

فَتَعَـلَى اللَّهُ الْمَلِكُ الْحَقُّ لاَ إِلَـهَ إِلاَّ هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

Did you think that We had created you in play, and that you would not be brought back to Us?

So Exalted be Allah, the True King: **La ilaha illa Huwa**, the Lord of the Supreme Throne! (23:115-116)

Then Allah says:

إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ (٤٠)

Verily, the Day of Judgement is the time appointed for all of them.

This is the Day of Resurrection, when Allah will judge between all creatures, and He will punish the disbelievers and reward the believers.

مِيقَاتُهُمْ أَجْمَعِينَ (is the time appointed for all of them),

means, He will gather all of them, the first and the last of them.

يَوْمَ لَا يُغْنِي مَوْلًى عَن مَّوْلًى شَيْئًا ...

The Day when a near relative cannot avail a near relative in aught,

means, no relative will be able to help another relative.

This is like the Ayah:

فَإِذَا نُفِخَ فِى الصُّورِ فَلاَ أَنسَـبَ بَيْنَهُمْ يَوْمَئِذٍ وَلاَ يَتَسَآءَلُونَ

Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. (23:101)

وَلاَ يَسْـَلُ حَمِيمٌ حَمِيماً يُبَصَّرُونَهُمْ

And no friend will ask a friend (about his condition). Though they shall be made to see one another, (70:10-11)

which means, he will not ask his brother about how he is, even though he can see him with his own eyes.

... وَلَا هُمْ يُنصَرُونَ (٤١)

and no help can they receive,

means, no relative will help another, and no help will come to him from outside.

إِلَّا مَن رَّحِمَ اللَّهُ ...

Except him on whom Allah has mercy.

means, and nothing will be of any avail that Day except the mercy of Allah towards His creation.

... إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ (٤٢)

Verily, He is the All-Mighty, the Most Merciful.

means, he is the Almighty, with immense mercy.

إِنَّ شَجَرَةَ الزَّقُّومِ

44:43 Verily, the tree of Zaqqum,

طَعَامُ الأَثِيمِ

44:44 Will be the food of the sinners.

كَالْمُهْلِ يَغْلِى فِى الْبُطُونِ

44:45 Like boiling oil, it will boil in the bellies,

كَغَلْىِ الْحَمِيمِ

44:46. Like the boiling of scalding water.

خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَآءِ الْجَحِيمِ

44:47 (It will be said:) "Seize him and drag him into the midst of blazing Fire,''

ثُمَّ صُبُّواْ فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ

44:48 "Then pour over his head the torment of boiling water.''

ذُقْ إِنَّكَ أَنتَ الْعَزِيزُ الْكَرِيمُ

44:49 "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous.''

إِنَّ هَـذَا مَا كُنتُمْ بِهِ تَمْتَرُونَ

44:50 "Verily, this is that whereof you used to doubt!''

The Condition of the Idolators and Their Punishment on the Day of Resurrection

Allah tells us how He will punish the disbelievers who deny the meeting with Him:

إِنَّ شَجَرَةَ الزَّقُّومِ (٤٣)

طَعَامُ الْأَثِيمِ (٤٤)

Verily, the tree of **Zaqqum** will be the food of the sinners.

Those who sinned by their words and in deeds. These are the disbelievers.

More than one commentator stated that this referred to Abu Jahl; undoubtedly he is included among those referred to in this Ayah, but it is not specifically about him.

Ibn Jarir recorded that Abu Ad-Darda' was reciting to a man:

إِنَّ شَجَرَةَ الزَّقُّومِ - طَعَامُ الْأَثِيمِ -

Verily, the tree of **Zaqqum** will be the food of the sinners.

The man said, "The food of the orphan.''

Abu Ad-Darda', may Allah be pleased with him, said,

"Say, the tree of **Zaqqum** is the food of the evildoer.''

i.e., he will not have any other food apart from that.

Mujahid said,

"If a drop of it were to fall on the earth, it would corrupt the living of all the people of earth.''

A similar **Marfu** report has been narrated earlier.

كَالْمُهْلِ ...

Like boiling oil,

> means, like the dregs of oil.

... يَغْلِي فِي الْبُطُونِ (٤٥)

كَغَلْيِ الْحَمِيمِ (٤٦)

it will boil in the bellies, like the boiling of scalding water.

> means, because of its heat and rancidity.

خُذُوهُ ...

Seize him,

> means the disbeliever.

It was reported that when Allah says to the keepers of Hell, "Seize him,'' seventy thousand of them will rush to seize him.

... فَاعْتِلُوهُ ...

and drag him,

> means, drag him by pulling him and pushing him on his back.

Mujahid said:

> **خُذُوهُ فَاعْتِلُوهُ** (Seize him and drag him) means, take him and push him.

... إِلَى سَوَاء الْجَحِيمِ (٤٧)

into the midst of blazing Fire.

> means, into the middle of it.

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ (٤٨)

Then pour over his head the torment of boiling water.

This is like the Ayah:

هَـذَانِ خَصْمَانِ اخْتَصَمُواْ فِى رَبِّهِمْ فَالَّذِينَ كَفَرُواْ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارِ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ الْحَمِيمُ

يُصْهَرُ بِهِ مَا فِى بُطُونِهِمْ وَالْجُلُودُ

boiling water will be poured down over their heads. With it will melt what is within their bellies, as well as (their) skins. (22:19-20)

The angel will strike him with a hooked rod of iron and split his head open, then he will pour boiling water over his head. It will go down through his body, melting through his stomach and intestines, until it goes through his heels; may Allah protect us from that.

ذُقْ إِنَّكَ أَنتَ الْعَزِيزُ الْكَرِيمُ (٤٩)

Taste you (this)! Verily, you were (pretending to be) the mighty, the generous.

means, they (the keepers of Hell) will say that to him by way of ridicule and rebuke.

Ad-Dahhak reported that Ibn Abbas, may Allah be pleased with him, said:

"This means, you are neither mighty nor generous.''

And Allah's saying:

إِنَّ هَذَا مَا كُنتُم بِهِ تَمْتَرُونَ (٥٠)

Verily, this is that whereof you used to doubt!

It is like His saying:

يَوْمَ يُدَعُّونَ إِلَى نَارِ جَهَنَّمَ دَعًّا

هَـذِهِ النَّارُ الَّتِى كُنتُم بِهَا تُكَذِّبُونَ

أَفَسِحْرٌ هَـذَا أَمْ أَنتُمْ لاَ تُبْصِرُونَ

The Day when they will be pushed down by force to the fire of Hell, with a horrible, forceful pushing. This is the Fire which you used to deny. In this magic, or do you not see? (52: 13-15)

Similarly Allah said: إِنَّ هَذَا مَا كُنتُم بِهِ تَمْتَرُونَ (Verily, this is that where of you used to doubt!)

إِنَّ الْمُتَّقِينَ فِى مَقَامٍ أَمِينٍ

44:51 Verily, those who have Taqwa, will be in place of security.

فِى جَنَّـتٍ وَعُيُونٍ

44:52 Among Gardens and Springs,

يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَـبِلِينَ

44:53 Dressed in Sundus and Istabraq, facing each other,

كَذَلِكَ وَزَوَّجْنَـهُم بِحُورٍ عِينٍ

44:54 So (it will be).

And We shall marry them to Hur (fair females) with wide lovely eyes,

يَدْعُونَ فِيهَا بِكلِّ فَـكِهَةٍ ءَامِنِينَ

44:55 They will call therein for every kind of fruit in peace and security;

لاَ يَذُوقُونَ فِيهَا الْمَوْتَ إِلاَّ الْمَوْتَةَ الاٍّولَى وَوَقَـهُمْ عَذَابَ الْجَحِيمِ

44:56 They will never taste death therein except the first death, and He will save them from the torment of the blazing Fire,

فَضْلاً مِّن رَّبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

44:57 As a bounty from your Lord!

That will be the supreme success!

فَإِنَّمَا يَسَّرْنَـهُ بِلِسَـنِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ

44:58 Certainly, We have made this easy in your tongue, in order that they may remember.

فَارْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ

44:59 Wait then; verily, they (too) are waiting.

The State of Those Who have Taqwa and the Delights

They will enjoy in Paradise When Allah describes the state of the doomed, He follows that with a description of the life of the blessed. For this reason the Qur'an is called **Al-Mathani** (i.e., oft-repeated).

إِنَّ الْمُتَّقِينَ ...

Verily, those who have **Taqwa**,

i.e., those who fear Allah and are dutiful towards Him in this world,

... فِي مَقَامٍ أَمِينٍ (٥١)

will be in place of security.

means, in the Hereafter, i.e., in Paradise, where they will be safe from death and the fear of leaving it, and from every kind of worry, grief, terror and exhaustion, and from the **Shaytan** and his wiles, and from all other troubles and disasters.

فِي جَنَّاتٍ وَعُيُونٍ (٥٢)

Among Gardens and Springs.

This is in direct contrast to the state of the doomed, who will have the tree of **Zaqqum** and boiling water.

يَلْبَسُونَ مِن سُندُسٍ ...

Dressed in **Sundus**,

means, the finest of silk, such as shirts and the like.

... وَإِسْتَبْرَقٍ ...

and **Istabraq**,

means, silk which is woven with shiny threads, like a splendid garment which is worn over regular clothes.

... مُّتَقَابِلِينَ (٥٣)

facing each other,

means, sitting on thrones where none of them will sit with his back to anyone else.

كَذَلِكَ وَزَوَّجْنَاهُم بِحُورٍ عِينٍ (٥٤)

So (it will be).

And We shall marry them to **Hur** (fair females) with wide lovely eyes,

This will be a gift in addition to the beautiful wives given to them.

لَمْ يَطْمِثْهُنَّ إِنسٌ قَبْلَهُمْ وَلَا جَآنٌّ

with whom no man or Jinn has had **Tamth** (sexual intercourse) before them. (55:56)

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ

(In beauty) they are like rubies and **Marjan**. (55:58)

هَلْ جَزَآءُ الإِحْسَـنِ إِلاَّ الإِحْسَـنُ

Is there any reward for good other than good. (55:60)

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ (٥٥)

They will call therein for every kind of fruit in peace and security;

means, whatever kinds of fruit they ask for will be brought to them, and they will have the security of knowing that this supply will never come to an end or be withheld; these fruits will be brought to them whenever they want.

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى ...

They will never taste death therein except the first death,

This is an exception which reinforces the negation. The meaning is that they will never taste death there.

It was reported in the Two Sahihs that the Messenger of Allah said:

يُؤْتَى بِالْمَوْتِ فِي صُورَةِ كَبْشٍ أَمْلَحَ فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُذْبَحُ، ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ خُلُودٌ فَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ خُلُودٌ فَلَا مَوْت

Death will be brought forth in the image of a fine ram. It will be made to stand between Paradise and Hell, then it will be slaughtered. It will be said,

"O people of Paradise, it is eternal, no more death; and

O people of Hell, it is eternal, no more death.''

This Hadith was already quoted in our discussion of Surah **Maryam**.

Abdur-Razzaq recorded that Abu Sa`id and Abu Hurayrah said,

The Messenger of Allah said:

يُقَالُ لِأَهْلِ الْجَنَّةِ:

إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَعِيشُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا فَلَا تَبْأَسُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلَا تَهْرَمُوا أَبَدًا

It will be said to the people of Paradise,

"It is granted to you that you will be healthy and will never fall ill, you will live and never die, you will enjoy a life of luxury and will never be miserable, you will be youthful and will never grow old.''

This was recorded by Muslim.

It was reported that Abu Hurayrah, may Allah be pleased with him, said,

The Messenger of Allah said:

مَنِ اتَّقَى اللهَ دَخَلَ الْجَنَّةَ، يَنْعَمُ فِيهَا وَلَا يَبْأَسُ، وَيَحْيَا فِيهَا فَلَا يَمُوتُ، لَا تَبْلَى ثِيَابُهُ، وَلَا يَفْنَى شَبَابُه

"Whoever has **Taqwa** of Allah, he will enter Paradise and enjoy a life of luxury and he will never be miserable. He will live therein and never die, his clothes will never wear out and his youth will never fade.''

... وَوَقَاهُمْ عَذَابَ الْجَحِيمِ (٥٦)

and He will save them from the torment of the blazing Fire,

means, along with this great and eternal blessing, He will also have saved them from the agonizing torment in the depths of Hell, so they will have achieved their desired aim and avoided the thing they feared.

Allah says,

فَضْلًا مِّن رَّبِّكَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ (٥٧)

As a bounty from your Lord!

That will be the supreme success!

meaning, that will be from His bounty and kindness towards them.

It was reported in the Two Sahihs that the Messenger of Allah said:

اعْمَلُوا وَسَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنَّ أَحَدًا لَنْ يُدْخِلَهُ عَمَلُهُ الْجَنَّة

Work and strive hard, and know that no one will enter Paradise by virtue of his deeds.

They said, "Not even you, O Messenger of Allah?''

He said,

وَلَا أَنَا، إِلَّا أَنْ يَتَغَمَّدَنِيَ اللهُ بِرَحْمَةٍ مِنْهُ وَفَضْل

Not even me, unless Allah showers me with His mercy and grace.

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ (٥٨)

Certainly, We have made this easy in your tongue, in order that they may remember.

means, `We have made this Qur'an, which We have sent down, easy, plain and clear, in your language which is the most eloquent, clear and beautiful of all languages.'

...لَعَلَّهُمْ يَتَذَكَّرُونَ

in order that they may remember.

means, in order that they may understand and know. Despite the fact that it is so plain and

clear, there are still people who disbelieve, who stubbornly go against it. Allah says to His Messenger, consoling him and promising him victory, and warning those who reject him that they will be destroyed.

فَارْتَقِبْ إِنَّهُم مُّرْتَقِبُونَ (٥٩)

Wait then; verily, they (too) are waiting.

meaning, `they will come to know who will be victorious and whose word will prevail in this world and in the Hereafter. For victory will be for you, O Muhammad, and for your brothers among the Prophets and Messengers, and for the believers who followed you,' as Allah says:

كَتَبَ اللَّهُ لاّغْلِبَنَّ أَنَاْ وَرُسُلِى

Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious.'' (58:21)

إِنَّا لَنَنصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُواْ فِى الْحَيَوةِ الدُّنْيَا وَيَوْمَ يَقُومُ الاٌّشْهَـدُ

يَوْمَ لاَ يَنفَعُ الظَّـلِمِينَ مَعْذِرَتُهُمْ وَلَـهُمُ اللَّعْنَةُ وَلَـهُمْ سُوءُ الدَّارِ

Verily, We will indeed make victorious Our Messengers and those who believe in this world's life and on the Day when the witnesses will stand forth, -- the Day when their excuses will be of no profit to wrongdoers. Theirs will be the curse, and theirs will be the evil abode. (40:51-52)

This is the end of the Tafsir of Surah **Ad-Dukhan**. All praise and thanks are due to Allah and in Him is all strength and protection.